

# Prabuddha Bharata

OR

## Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

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# Prabuddha Bharata

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda

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## SRI RAMAKRISHNA'S TEACHINGS

### DISPUTATION

So long as a man is at a distance from a market, he hears only a loud buzzing noise, something like 'Ho! Ho!' When he enters the market he hears it no longer, but perceives that people are buying different things. Similarly as long as man is far away from God, he is in the midst of the noise and confusion of sophistry, vain argument and discussion; but once he approaches the Almighty, all argumentations and discussions cease, and he understands the mysteries of God with vivid and clear perception.

So long as a man calls aloud, "Allah Ho! Allah Ho!" (O God! O God!), be sure that he has not found God, for he who finds Him becomes still.

So long as the bee is outside the petals of the lotus, and has not tasted its honey, it hovers round humming; but when it sits on the flower, it drinks its nectar noiselessly. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith. Once he tastes it he becomes silent.

ONE wishing to get pure water from a shallow pond should not disturb it, but gently take it from the surface. If it is disturbed the sediment will rise and make the whole water muddy. If you desire to be pure do not waste your energies in useless scriptural discussions and arguments, but slowly go on with your devotional practices. Or your little brain will get muddled.

DISPUTE not. As you rest firmly on your own faith and opinion, allow others also the equal liberty to stand by theirs. By mere disputation you will never succeed in convincing another of his error. When the grace of God descends, each one understands one's own mistakes.

WHEN water is poured into an empty vessel, a bubbling noise ensues, but when the vessel is full, no such noise is heard. Similarly the man who has not found God is full of vain disputations about the existence and attributes of the Godhead. But he who has seen Him enjoys silently the bliss Divine.

Hast thou got, O preacher, the badge of authority? As the humblest servant of the king authorized by him is heard with respect and awe, and can quell a riot by showing his badge; so must thou, O preacher, obtain first the order and inspiration from God. So long as thou hast not this badge of Divine inspiration thou mayest talk all thy life, but it will be in vain.

THROW an unbaked cake of flour into hot *ghee* (butter), it will make a sort of noise. But the more it is fried, the less becomes the noise; and when it is fully fried, the bubbling ceases altogether. So long as a man has little knowledge, he goes about talking and preaching, but when the perfection of knowledge is obtained, man ceases to make vain displays.

## OCCASIONAL NOTES

**W**E wish to call the attention of our readers to the notice we publish in this number, of an offer of prizes of Rs. 700 for two essays on Scientific Ethics. May we request our contemporaries to print the notice in their columns to help give a wide publicity to this excellent undertaking for popularizing in this country the ethical teachings of the greatest English philosopher of the age?

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It was with deep regret that we heard of the passing away at the age of 65, of Bhai Protap Chunder Mozumdar, the well-known Brahmo teacher and missionary. He had been suffering long—for about 35 years—from an incurable disease, from which release came at last on Saturday, May 27. In him the country has lost a masterly speaker and writer, a man of sturdy intellect and deeply religious heart.

He joined the Brahmo Samaj of Devendra Nath and Keshab Chunder when he was a boy of 19, which cost him before long separation from his family.

After finishing his education, he accepted service in a bank, which however he soon left for the more congenial position of the Editorship of the *Indian Mirror*.

He was the most distinguished of the lieutenants of his illustrious cousin Keshab, and his devoutness, zeal and eloquence singled him out as the worthy successor of the master. That it had not been so, was probably due to Mozumdar's excessive leaning to Christianity.

He visited England and America more than once. His penultimate visit to the latter country was during the Parliament of Religions in September 1893, before which assemblage he read a paper on "The World's

Religious Debt to India." He wrote many books, but he will perhaps be remembered by posterity as the author of "The Oriental Christ."

It is not time to assign his place in the niche of memory of his countrymen; but if we are not very much mistaken, the general impression about himself, left on his time by this distinguished Bengalee, seems to be, that he was a man of religion more after the European fashion than the Indian,—a refined, cultivated and talented preacher of the Church rather than an indigenous type of spirituality, such as Devendra Nath and even Keshab Chunder were.

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A monthly bulletin named "*Vedanta*" is being issued by the Vedanta Society of New York. It is a neat little pamphlet of 16 pages containing abstracts of lectures, news of the Movement and other notes of interest. From the second (May) number to hand we gather that "Washington had a second visit from Swami Abhedananda on April 18, when he returned to give the members of the Branch of the Vedanta Society there another lecture and help them further in their work, by regularly organizing the Branch under the name of the Vedanta Society of Washington. The great earnestness of this Branch will probably make it possible for them soon to have a Swami of their own."

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Says *Light*:

"*Prabuddha Bharata* reveals, perhaps unconsciously, one of the main causes of India's backwardness and submissiveness. It gives the place of honour to the following 'Teachings' of Sri Ramakrishna:—

'As when going to a strange country, one



must abide by the directions of him who knows the way, while taking the advice of many may lead to confusion, so in trying to reach God one should follow implicitly the advice of one single Guru who knows the way to God.

‘The disciple should never carp at his own Guru. He must implicitly obey whatever his Guru says. Says a Bengali couplet :—

‘Though my Guru may frequent a grogshop, yet he is the holy Nityanandarai.

‘The Guru is the mediator. He brings man to God.

‘Listen not, if one criticises and censures thy Guru. Leave his presence at once.’

One ought to be amazingly certain about a ‘Guru’ before such prostration takes place : but how is that certainty to be attained? And, even when it is attained, we doubt the desirability of such prostration and self-effacement.”

The teachings referred to appeared in our February number and form a part of the Sayings of Sri Ramakrishna which are published serially on the first page of *Prabuddha Bharata* every month.

The above comments of *Light* are no doubt right, only, the ‘weak side’ of the teaching being obvious to a degree, the object of the teacher may easily have been presumed to lie deeper. Nor is the object left unstated. But *Light* has not quoted that saying. It is as follows :

“Take the pearl and throw the oyster-shell away. Follow the *mantra* (teaching) given thee by the Guru and throw out of consideration his human frailties.”

While we do not wish to deny the possibility of a mischievous application of the teachings quoted by *Light*, we do not think that prostration and self-effacement are the causes of India’s backwardness and submissiveness. If such things have any causal relation to our present degraded state, we are

afraid the truer cause will be found in the lack of rendering honest obedience and loyal co-operation where they are due.

*The Occult Review* edited by Mr. Ralph Shirley (London : William Rider & Son, 164 Aldersgate St., E. C.) is a magazine of unusual interest. Since Mr. Stead’s short-lived ‘*Borderland*,’ the need of a journal dealing with supernormal psychic phenomena in a systematic, unbiassed and rational way has been felt. Mr. Shirley’s review bids fair to remove this want. Beginning with its first issue in January a great variety of well-written papers on spiritual, psychic and mystic subjects have appeared every month in its pages. We hope it will be able to keep up its present standard of excellence in both matter and style. We wish it success.

We have heard of many remarkable psychic experiences of the late Swami Vivekananda. The following curious dream related by the Swami has been published in the *Udbodhana*.

“Coming back from England (the first time) while our ship was on the Mediterranean, a very old, saintly-looking person appeared to me in sleep and said, ‘I am one of the ancient Order of the Theraputtas, which had its origin in the teachings of the Indian Rishis. Come and restore us. The truths and ideals preached by us have been given out by Christians as taught by Jesus, but in reality Jesus never existed. You will obtain many proofs of this fact by excavating here.’

‘By digging at what place can those proofs be got,’ I asked.

The old man pointing to a place near Turkey said, ‘See, here.’

I woke up and rushed to the ship’s captain. ‘What neighbourhood is the ship in just now,’ I asked him. He said, ‘Look, Turkey and Crete are before us.’”

We wonder if there is anything in the above vision.

We are glad to learn from the *Indian People* that the authorities of the Kayastha Pathshala, Allahabad, have at last seen their way to offer the goodwill of the *Hindusthan Review* to Mr. Sinha, its able editor, to whose exertions is solely due the high place attained by the review in the ranks of Indian journalism. The discontinuance of the monthly would have been a loss to the forces making for progress in these provinces. Mr. Sinha will publish it independently from the current month. We wish the *Hindusthan Review* a long and prosperous career.

We commend to our readers the following lines from a recent editorial in *Light*:

“The Religion now wanted is a Religion of Life and Duty; and the God we need is the immanent God, manifested in Life and Duty,—a God, not lurking within the covers of a book, but alive in every movement of Nature and active in every operation of natural Law.

The urgent want of the age is the marriage of the East and the West,—the blending and interblending of intellect and insight, criticism and affection, knowledge and rapture: and this is possible. From a combination of

Rationalism and Spiritualism will emerge a Religion good for East and West. As Emerson said of such a Religion, so will it be:—

There will be a new church founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms or psaltery, or sackbut; but it will have heaven and earth for its beams and rafters; science for symbol and illustration: it will fast enough gather beauty, music, picture, poetry. Was never stoicism so stern and exigent as this shall be. It shall send man home to his central solitude, shame these social, supplicating manners, and make him know that much of the time he must have himself to his friend. He shall expect no co-operation, he shall walk with no companion. The nameless Thought, the nameless Power, the superpersonal Heart—he shall repose alone on that. He needs only his own verdict. No good fame can help, no bad fame can hurt him. The laws are his consolers, the good laws themselves are alive; they know if he have kept them; they animate him with the leading of great duty, and an endless horizon.

## EPISTLES OF SWAMI VIVEKANANDA

### XV

(Translated from the ‘Udbodhana’)

DEOGHAR, VAIDYANATH,  
3rd. January, 1898

Dear—,

Some very important questions have been raised in your letter. It is not possible to answer them fully in a short note, still I reply to them as briefly as possible.

(I) Rishi, Muni or God—none has power to force an institution on society. When the needs of the times press hard on it, society adopts certain customs for self-preservation.

Rishis have only recorded those customs. As a man often resorts to means for immediate self-protection, which are very injurious in the future, similarly society not unfrequently saves itself for the time, but the means of its preservation turn out to be terrible in the long run.

For example, take the prohibition of widow-marriage in our country. Don't think that Rishis or wicked men introduced it. Notwithstanding the desire of men to keep women



completely under their control, they never could succeed in it without betaking themselves to the aid of a social necessity of the time. Of this custom two points should be specially observed :

(a) Widow-marriage takes place among the lower classes.

(b) Among the higher classes the number of women is greater than that of men.

Now if it be the rule to marry every girl, it is difficult enough to get one husband apiece, how to get two or three for each? Therefore has society put one party under disadvantage i. e., it does not let her have a second husband, who has had one; if it did, one maid would have to go without a husband. On the other hand widow-marriage obtains in communities having a greater number of men than women as in their case the objection stated above does not exist.

Similar is the case with the caste system and other social customs.

So, if it be necessary to change any social custom, the *necessity* underlying it should be found out first of all, and by altering it the custom will die of itself. Otherwise no good will be done by condemnation or praise.

(2) Now the question is, is it for the good of the public at large that social rules are framed or society is formed? Many reply to this in the affirmative, some again may hold that it is not so. Some men, being comparatively powerful, slowly bring all others under their control and by stratagem, force or adroitness gain their own objects. If this be true, what can be the meaning of the statement, that there is danger in giving liberty to the ignorant? What, again, is the meaning of liberty?

Liberty does not certainly mean the absence of obstacles in the path of misappropriation of wealth etc., by you and me, but it is our natural right to be allowed to use our own body, intelligence or wealth according to our

will, without doing any harm to others and all the members of a society ought to have the same opportunity for obtaining wealth, education or knowledge. The second question is, those who say, that if the ignorant and the poor be given liberty i. e., full right to their body, wealth etc., and if their children have the same opportunity to better their condition and acquire knowledge like those of the rich and the highly situated, they would be perverse—do they say this for the good of the society or blinded by their selfishness? In England too, I have heard, “Who will serve us, if the lower classes get education?”

For the luxury of a handful of the rich let millions of men and women remain submerged into the abyss of want and depth of ignorance, for if they get wealth and education, society will be upset!

Who is society? The millions or you, I and a few others of the upper classes?

Again, even if the latter be true what ground is there for our vanity that we lead others? Are we omniscient?

**उद्धरेदात्मनात्मानम्** Raise self by self. Let each work out one's own salvation. It is freedom in every way, i. e., advance towards Mukti is the worthiest gain of man. To advance oneself towards freedom, physical, mental and spiritual, and help others to do so is the supremest prize of man. The social rules which stand in the way of unfoldment of this freedom are injurious, and steps should be taken to destroy them speedily. Those institutions should be encouraged by which men advance in the path of freedom.

That, in this life, we feel a deep love at the first sight, towards a particular person, not endowed with extraordinary qualities, is explained by the thinkers of our country as due to the associations of a past incarnation.

Your question regarding the will is very interesting: it is the subject to know. The

essence of all religions is the annihilation of desire, along with which comes, therefore, of a certainty, the annihilation of the will, for desire is only the name of a particular mode of will. Why again are these manifestations of the will? Some religions hold that the evil will should be destroyed and not the good. The denial of desire here would be compensated by enjoyments hereafter. This reply does not of course satisfy the wise. Buddhists, on the other hand, say, that desire is the cause of misery, its annihilation is quite desirable. But like killing a man in the effort of killing the gnat on his cheek, they have destroyed themselves in their effort to destroy misery according to the Buddhist doctrine.

The fact is, what we call will is the inferior modification of something higher. Desirelessness means the disappearance of the inferior modification in the form of will, and the appearance of that superior state. That state is beyond the range of mind and intellect.

But though the look of the gold mohur is quite different from that of the rupee and the pice, yet as we know for certain that the gold mohur is greater than either, so that highest state, Mukti or Nirvana, call it what you like, though out of the reach of mind and intellect, is greater than will and all other powers. It is no power, but power is its modification, therefore is it higher; it is not the will, but the will is its inferior modification, therefore is it higher. Now you will see that the result of the proper exercise of the will, first with desire for object, and then without desire, is that the will power will attain a much higher state.

It is very difficult to superpose divinity on man, but one is sure to succeed by repeated efforts. God is in every man, whether man knows it or not; your loving devotion is bound to call up the divinity in him.

Ever your well-wisher,

VIVEKANANDA.

## THE MATRIMONIAL EXPENSES OF HINDU GIRLS

[ WE regret we cannot for lack of space publish this paper in full. The following lines, however, contain the more important parts of it.—Ed. ]

**W**E Bengalees, have already been exerting ourselves in the world of politics. No doubt this has its manifold advantages. But it is high time that we turn to social problems, the solution of which teems with more immediate consequence. Of the cankers in our society, it is our object to-day to deal with one of the greatest of them—the marriage expenses of Hindu girls. The marriage of a Hindu maid of the high castes at present has been a stupendous difficulty. The value of a bridegroom is in direct ratio to his qualifications, innate and acquired, physical and mental. The girl's marriage often makes her father or guardian, poorer by a few thousand rupees. It is superfluous to say how hard it

is in these days of keen competition in India to make a saving of a few thousand rupees. When such a saving is effected, it requires not infrequently a life time. So, just fancy what a man amasses in his life is swallowed up in a single girl's nuptial ceremony! The lot of the father of half-a-dozen girls, unless he be a man in affluent circumstances, can better be imagined than described. No wonder that property has been mortgaged or sold for debts incurred by a girl's parent, or he has been reduced to dire penury and even beggary.

Again, a high caste Hindu woman can under no circumstances remarry, whereas a man can take at a time as many wives as he likes. The wife's relatives try by all means in their power to please the husband's party. Indeed the attitude of the latter towards the former is



somewhat akin to the relation obtaining between the rulers and the ruled. If he seeks the well-being of his child (who does not?), the bride's warden is expected to meet all demands emanating from the other party, whether these are based on reason or rhyme or not.

The drain also, on the purse of the girl's guardian does not end with the marriage. On the contrary, it begins here. After the marriage numerous festivals occur in which both parties have to exchange costly presents, in the course of which transactions the husband's men cannot but be the gainers.

If the bridegroom's party cannot be satisfied, they generally vent their ire on the newly wedded bride. She, a poor creature of hardly 14 summers, has to bear the brunt. She is subjected to diverse sorts of domestic oppression. And alas! such treatment from her consort or his relations has not rarely culminated in suicide.

Now the disease having been described, wherein lie the remedies? The first and perhaps the most important of them is that the galling restrictions prevailing against Hindu intermarriage should be very much relaxed. Only certain sections of each caste are permitted to intermarry in their respective spheres. Now if one division of a certain caste can be given in marriage to a member of all the other sections, it follows that marriage will be easier, which will necessarily result in lessening the expenses.

Another remedy is that the marriageable age of girls should be enhanced. In our opinion the minimum age should be 16 years which is also the age contemplated by the Civil Marriage Act (Act III of 1872). This being an accomplished fact, fathers will get more time for arranging for their children's nuptial ceremony. Also, if both parents are sufficiently grown up, they will have strong and healthy children in lieu of the pale and

sickly ones which are now-a-days born so often as the effect of early marriage in which wives become mothers even at thirteen. This view is endorsed by Hindu and European medical writers alike. Also Raghunandan in his *Jyotistattwa* says that according to the *Smriti*, good offspring is born if a man of twenty years of age approaches a woman of the full age of sixteen years, and that below such ages the offspring is bad. Another innovation wanted is that boys and girls should be more freely educated before they are united on Hymen's altar. Education like sympathy is an universal solvent. The last remedy is that a man should not be allowed to take a second wife so long as the first is alive, unless a strong case is made out for this.

I should also suggest that the State should encourage such laudable schemes as are calculated to promote our social well-being. If high officers of the Government will by words or small deeds but be kindly disposed to promote and help such movements, we doubt not a new era will gradually be ushered into existence. The example of a few great men of society will tell and imitative progress will filter down to the masses.

The objects of marriage as conceived by the Hindus are high. The indissolubility of Hindu marriage is emblematic of enduring love and affection. The absence of remarriage of widows and the now suppressed *suttee* system are institutions only possible among this race. Marriage has a conspicuously spiritual aspect. A synonym in Sanskrit for wife is *sahadharmini*, i. e., one who partakes of religious observances with her husband. It is a pity that such a sacred institution like a Hindu marriage should be brought about by means which are so much based on sordid gain.

GIRIJABHUSAN MITRA, M. A., B. L.

Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.—*Emerson*.



## A PARABLE

**I**N bygone times when the vowels and consonants were young and foolish and had not yet discovered their relation to each other, they had a wordy war concerning the exact connection and influence of their relative positions. The consonants pompously averred that they were akin to their neighbours the vowels, which was shown by the likeness they possessed in common, the similiarity of their structure—and their family idiosyncrasies.

At a remote period, in their earliest forms, they must have descended from common ancestors, and when they began to be differentiated, they attained the dignity of independent characters, and were now more numerous than the vowels, and therefore more serviceable.—The vowels, on the other hand, affirmed that though they were fewer in number, it must never be forgotten that the consonants relied for their evolution on them, and otherwise would have been perfectly useless. They appealed to Sanskrit to be arbitrator between them, rightly supposing that its antiquity, linguistic importance, and emi-

nence as the head of a group of many languages would guarantee a just conclusion.

Their learned friend replied that it was unnecessary to argue the matter, since the consonants though superficially appearing similar, had at best but a shadowy existence, and could only be regarded as mere abstractions, having no life distinct from their companions the vowels, amongst whom they were interspersed, playing a subordinate part to them, and consequently not associating on equal terms. Hence, it was clear, that the vowels were entitled to claim the first rank for richness, euphony, and variety, embodying as they did a series of expressions to which the consonants could show no parallel.

We may draw an analogy here, showing that the vowels stand to the consonants in the same relation as the soul to the body. Even as the consonants depend for their very pronunciation on the vowels, so, in like manner the body is dependent for its very existence on the soul.

ADVAITIN.

## ADVAITA AND THE ADVAITA ASHRAMA

Arise ! Awake ! and reaching the worthy teachers, learn. For the way, say the sages, is sharp like the edge of a razor and hard to cross."—*Katha Up.*

**R**EVERED Sir, I am sorrowing. Take me across the ocean of grief." This agonising cry of a distressed soul approaching the teacher, comes to us from the far-off ages, recorded in one of the oldest Upanishads, the Chhandogya.

To-day, the world is richer with the experience of more than three thousand years and yet man is none the happier nor nearer

the solace of the spirit than his remote ancestor. Hundreds of prophets and sages have brought tidings of a Peace of which their own soul was full. "Come unto me, all ye that labour and are heavy laden, and I will give you rest," so preached the Christ. "Leave all questions of duty and non-duty, and seek shelter with me. I will deliver you from all evil. Do not grieve," so said Sri Krishna. The Buddha also brought the message of the Peace of Nirvana through Renunciation and an unbounded Love to others. So did a host

of others, each according to his own measure.

But Peace and Good-will on earth are as far off as ever. On the other hand, the cold white light of modern science and thought is mercilessly showing up the grotesqueness, childishness or baselessness as the case may be, of many of the stoutest and dearest consolations and beliefs of the past, and revealing in the inmost recesses of the human heart, the presence of many a germ of weakness, superstition and disease, which manifest as part of human nature and escape from which appears impossible. The thoughtful man may well stand aghast at the odds against him. When such is the inner desolation of the heart, the same old questionings of the spirit within, the questions of life and death, are daily pressing more and more to the front and demanding a satisfactory solution.

Lest, borne on the hurrying waters of the workaday world, we be tossed up and down by the waves of pleasure and grief, lest, in the rapidity of the march of events, we, in the weakness of our ignorance, should lag behind, it is necessary to take a strong central position, whence we can reconcile ourselves to all the contrasts and divergences of our surroundings, and whence we can keep ourselves in touch with and be abreast of the times.

In vain shall we seek in the West for such a *point d'appui*, neither the ancient Greek and Roman philosophers nor the modern metaphysicians are able to supply us with such a synthesis. The verdict of Western thought, both ancient and modern, may very well be summed up in the words of Mathew Arnold, the apostle of "Sweetness and Light," and the fairest representative of what was best and highest in the life and thought of the Europe of the Nineteenth Century: "Calm is not life's crown, though calm is well."

When such is the despair of the West, the East, which has ever been the land of religion and philosophy, boldly proclaims through the

Upanishads that the Peace, which the prophets found, can be obtained here *in this life*, and is the birth-right of every human being. In these Upanishads we meet with such passages as शान्तं शिवं "(This Self is) all Peace and Good," शान्तमभयं ब्रह्म "The Brahman is all Peace and Freedom from fear," भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः। क्षीयन्ते चास्य कर्माणि तस्मिन् हृष्टे परावरे॥ "The bond of the heart is cut asunder, all doubts are solved, all his actions lose their binding effects, when that lower and higher is seen." And also such passages as इह चेदवेदीदय सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः "If one knows the Self here in this very life, it is well; if not, there befalls a great calamity," अभयं वै प्राप्तोऽसि जनकः "O Janaka, thou hast indeed attained the Fearless One."

Built on the rock of experience of the ancient Rishis as revealed in the Upanishads, the Advaita Vedanta is the highest pinnacle of human thought and stands for the realisation of Brahman here in this life. Tearing off the veil of inequality and difference, it reveals the divinity of all nature, the solidarity of all life and the nobility of all its aspirations. It is the synthesis of all thought, of all creeds and of all faiths and therefore opposed to none. In the words of Swami Vivekananda, "The Advaita is the only system which gives unto man complete possession of himself, takes off all dependence and its associated superstitions, thus making us brave to suffer, brave to do, and in the long run attain to Absolute Freedom."

But what with the ignorance and selfishness of the few who monopolised all higher learning in India, and what with the consequent narrowing of its ideal, the Advaita Vedanta has not hitherto been able to leaven mankind as it should. To live up to the ideal of Advaita Vedanta: to fuse all distinctions of race, colour, caste, class, creed and sect, into the unity of supreme selfless love, based not on sentiment or imagination, but on the



rational and spiritual perception of the unity and divinity of all existence, is the only means to permanently alleviate human misery and to ensure human progress.

"To give this truth, a freer and fuller scope in elevating the lives of individuals and leavening the mass of mankind, the Advaita Ashrama was established in Mayavati on the Himalayan heights, under the guidance of the Swami Vivekananda. Here it is hoped to keep Advaita free from all superstitions and weakening contaminations. Here will be taught and practised nothing but the Doctrine of Unity, pure and simple; and though in entire sympathy with all other systems, this Ashrama is dedicated to Advaita and Advaita alone"—thus runs the prospectus of the Ashrama, inviting the co-operation of all to help make the institution effective in carrying out its noble aim.

The two main objects of the Ashrama are the study and culture of Advaita by its members at home and abroad and secondly, admission and training of Brahmacharins and Sannyasins to carry the Gospel of Advaita to all men in all lands.

Admission is free and open to all without distinction of caste, class, race or creed. Those who giving up all private concerns, desire to devote themselves exclusively to self-improvement and furtherance of the objects of the Ashrama according to the constitution of the Ashrama are admitted as inmates. After a period of training which will be determined by the committee of Trustees of the Ashrama in each case, inmates will be admitted to the membership of the Ashrama.

The most important of the General Rules of the Ashrama which will apply to both the inmates and the members are:

1. No external worship of images, pictures &c., shall be practised nor any ritual except the Viraja Homa shall be performed in the Ashrama.

2. Sadhana should consist of Japam or Astanga Yoga and study and work in some department or other of the Ashrama.

3. Taking their stand on Advaita and making it the goal of their teaching, members should think and speak respectfully of other systems of philosophy and religion.

A copy of the Rules of the Ashrama together with Application Form can be had on application to the Manager, *Prabuddha Bharata*, Lohaghat P. O., Almora.

India to-day is in transition from a long continued sleep to a slow awakening. It is the duty of all who have the interest of spiritual freedom at heart and who believe in the spiritual genius of Hinduism, to combine and make a joint effort towards the furtherance of the cause of spirituality. The Advaita Ashrama offers a nucleus of such an organisation. It inculcates the spirit of self-sacrifice and intense activity and it believes in an all round growth of character. But institutions depend upon men.

AN INMATE FROM SOUTHERN INDIA

#### THE NAMELESS

Unnumbered gods may unremembered die;  
A thousand creeds may perish and pass by;  
Yet do I lift mine eyes to ONE on high.

Unnamed be HE from whom creation came;  
There is no word whereby to speak His name.  
But petty men have mouthed it into shame.

I lift mine eyes, and with a river's force  
My love's full tide goes sweeping on its course  
To that supreme and all embracing Source.

Then back through all those thirsting channels roll  
The mighty billows of the Over Soul.  
And I am He, the portion and the Whole.

As little streams before the flood tide flee,  
As rivers vanish to become the sea,  
The I exists no more, for I AM HE.

—ELLA WHEELER WILCOX.

## SELECTION FROM SANSKRIT

## EXTRACTS FROM KAIVALYOPANISHAD

अथाश्वलायनो भगवन्तं परमेष्ठिनमुप-  
समेत्योवाच—

## TRANSLATION

Ashvalayana then approached the Lord  
Paramesthin (Brahma) and said :—

अधीहि भगवन् ब्रह्मविद्यां वरिष्ठां  
सदा सद्भिः सेव्यमानां निगूढाम् ।  
ययाऽचिरात् सर्वपापं व्यपोह्य  
परात्परं पुरुषं याति विद्वान् ॥

Teach, O Lord; the knowledge of Brahman,  
the highest, always cultivated by the good,  
hidden, and by which a wise man drives away  
instantly all the sins and reaches the Purusha,  
higher than the high.

तस्मै स होवाच पितामहश्च  
श्रद्धाभक्तिध्यानयोगादवैहि ।  
न कर्मणा न प्रजया धनेन  
त्यागेनैके अमृतत्वमानशुः ॥

And to him, the Grandsire (Brahma) said,  
know (this) by means of faith, devotion and  
meditation. Not by work, nor by progeny  
nor by wealth, but by renunciation, some  
attained immortality.

परेण नाकं निहितं गुहायां  
विभ्राजते यद्व्यतयो विशन्ति ।  
वेदान्तविज्ञानसुनिश्चितार्थाः  
सन्न्यासयोगाद्व्यतयः शुद्धसत्त्वाः ॥

Higher than heaven, seated in the cave  
(Buddhi), that shines, (which) the self-  
controlled attain,—the self-controlled, who  
have well ascertained the reality by the knowl-  
edge of Vedanta, and are of pure minds on-  
account of Sannyasa Yoga (renunciation).

विविक्तदेशे च सुखासनस्थः  
शुचिः समग्रीवशिरःशरीरः ।  
अत्याश्रमस्थः सकलेन्द्रियाणि  
निरुध्य भक्त्या स्वगुरुं प्रणम्य ।  
हृत्पुण्डरीकं विरजं विशुद्धं  
विचिन्त्य मध्ये विशदं विशोकम् ॥

In a secluded place, sitting in an easy  
posture, pure, with the neck, head and body  
erect; living in the last of the orders of relig-  
ious life, having controlled all the senses,  
saluting his own preceptor with reverence,  
regarding the lotus of the heart untainted and  
pure and meditating within it, Him, who is  
pure and griefless.

अचिन्त्यमव्यक्तमनन्तरूपं  
शिवं प्रशान्तममृतं ब्रह्मयोनिम् ।  
तथाऽऽदिमध्यान्तविहीनमेकं  
विभुं चिदानन्दमरूपमद्भुतम् ॥

Who is unthinkable, unmanifest, of end-  
less forms, the good, the peaceful, the source  
of the Creator, without beginning, middle and  
end, the only one, all-pervading, Conscious-  
ness and Bliss, the Formless and the Wonderful

उमासहायं परमेश्वरं प्रभुं  
त्रिलोचनं नीलकण्ठं प्रशान्तम् ।  
ध्यात्वा मुनिर्गच्छति भूतयोनिं  
समस्तसार्द्धं तमसः परस्तात् ॥

Who is allied to Uma (the creative  
force), the highest Lord, powerful, three-  
eyed, dark-necked, and tranquil; meditating  
(thus) a holy man reaches Him who is the  
source of all beings, the witness of all and is  
beyond darkness.



स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराट् ।  
स एव विष्णुः स प्राणः स कालोऽग्निः स चन्द्रमाः॥

स एव सर्वं यद्भूतं यच्च भव्यं सनातनम् ।  
ज्ञात्वा तं मृत्युमत्येति नान्यः पन्था विमुक्तये ॥

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
सम्पश्यन् ब्रह्म परमं याति नान्येन हेतुना ॥

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।  
ज्ञाननिर्मयनाभ्यासात् पाशं दहति पण्डितः ॥

यत् परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।  
सूक्ष्मात् सूक्ष्मतरं नित्यं तत्त्वमेव त्वमेव तत् ॥

जाग्रत्स्वप्नसुषुप्त्यादि प्रपञ्चं यत् प्रकाशते ।  
तद् ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥

त्रिषु धामसु यद् भोग्यं भोक्ता भोगश्च यद् भवेत् ।  
तेभ्यो विलक्षणः साक्षि चिन्मात्रोऽहं सदाशिवः ॥

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद् ब्रह्माद्वयमस्म्यहम् ॥

एवं विदित्वा परमात्मरूपं  
गुहाशयं निष्कलमद्वितीयम् ।  
समस्तसाक्षिं सदसद्विहीनं  
प्रयाति शुद्धं परमात्मरूपम् ॥

He is Brahma, He is Shiva, He is Indra, He is the Immutable, the Supreme, the Self-luminous, He alone is Vishnu, He is Prana, He is Time and Fire, He is the Moon.

He alone is all, that was, and that will be, the Eternal, knowing Him, one transcends death; there is no other way to freedom.

Seeing the Atman in all beings, and all beings in the Atman, one attains the highest Brahman—not by any other means.

Making the Atman the (lower) Arani\* and AUM the upper Arani, by repeated practice of knowledge, a wise man burns up the bond.

That highest Brahman, the Self of all, the great abode of the universe, subtler than the subtle, the eternal, That verily thou art, and thou art That.

That which illumines the phenomena of waking, dreaming and sleeping, knowing "That Brahman I am," one is relieved from all bondage.

In the three states, whatever is the object of enjoyment, the enjoyer and the act of enjoyment, from them distinct I am; (I am) the witness, the pure consciousness and ever good.

In me alone all is born, in me all is established, in me all is dissolved; that secondless Brahman I am.

Thus knowing the true nature of the Paramatman, the highest Self, (who is) lying in the cave, the partless, the secondless, the witness of all, devoid of what is and what is not, one attains the pure nature of the highest Self.

\* Arani—one of the two pieces of wood used for kindling the sacred fire by friction.

## INDIA'S RELIGION SPREADING IN AMERICA

**A**LEXANDER the Great, when in India, it is said, sought out a celebrated Hindu sage. The Emperor found the old man sitting on a block of stone. The Emperor talked with him a little and became very much pleased with the conversation of the man. He asked the sage to go with him to his country.

"No, I am quite satisfied with my forest here."

"I will give you money, position, wealth; I am the Emperor of the world," said the Emperor.

"No," replied the man, "I don't care for those things."

The Emperor said, "If you don't go, I will kill you."

The man smiled serenely. "You cannot.

Me the sun cannot dry, neither fire can burn, neither instrument kill, for I am the birthless, the deathless, the omnipresent, the omnipotent spirit, ever-living."

One can imagine the shock that these words produced upon the so-called Emperor of the world. Here was something which could not be overcome by the Macedonian phalanx. Here was without question a world of which he had evidently not dreamed when he sighed for more of them to conquer. Little wonder that this hitherto all-triumphant conqueror had longed to carry back to Greece this serene old man who manifested such an unusual fearlessness and power.

For ages India had been the home of men who have assumed some such remarkable attitude and have often, according to all accounts, developed wonderful powers. Turn in almost any direction in a well-stocked library, and one can find interesting references to these matters. Few statements of fact can be found, but books of travel, poetry, romance abound with hints, intimations, suggestions, of a strange something in the East, something unknown to the rest of the world, intangible, mysterious, recondite, but apparently of value beyond price. Even in the New Testament one finds mention of the "three wise men from the East," who came to the sacred manger in Bethlehem.

Whence came this strange reputation of India? Had it any foundation in fact? How can it be explained that this comparatively small portion of the globe could have been the object of so many peculiar animadversions?

What, if anything, has India achieved which is singular to it? What was this wisdom which Alexander could not learn from Aristotle, and which was thought worthy of record in the New Testament?

Generalizations are often dangerous, and yet if carefully devised exceedingly instructive. For example, one of the greatest generalizations ever made was that of Copernicus, when he pointed out that the earth was not only

not the centre of the universe, but indeed only an infinitesimally small fraction of it. This was a generalization which included the earth as a whole in its scope. Till it had been made as a foundation, no lasting superstructure of scientific knowledge could be built.

Another instructive generalization is that two vast movements have been at work in the world since man came to himself. One, a movement to control external nature, to learn the physical laws of the universe and to master the physical sciences. This has resulted in the great discoveries—steam, electricity, the telescope, the spectroscope, Roentgen rays, and all the wonders of the ages.

This has been, so to speak, an outward movement, if one thinks of man as the mover, and it has been carried on by all the peoples of earth who have done anything worth mentioning except those residing in India.

In India, and in India alone, strange as it may seem, there has been going on for ages an entirely distinct movement, opposite to the first; in some respects, perhaps, its counterpart—an inward movement. The instigators of this movement cared little or nothing for those things which absorb almost the entire thought of the rest of the world, they concerned themselves exclusively with the discovery of the laws which control the human mind and soul. This has been the great work of India, and this it is that gives it its unique position.

Unless we disbelieve in what is now a scientific commonplace, evolution, which teaches that all advancement comes in successive steps, that all growth is a gradual and never a sporadic increasing, it is plain that a great advantage must lie with the people which began early and persisted in season and out of season in one line of inquiry. This is singularly so with India. Here indeed one finds the longest undisturbed continuity of effort in a single direction of which there is any knowledge. From a time so remote as to antedate all history the Hindu mind, with



its peculiar power of piercing to the root of things, has directed itself unremittingly to the task of solving the enigma of the human soul. One conqueror after another has swept over the land with fire and sword, but the lofty inquest has gone on without interruption.

Egypt, perhaps as old or even antedating India in the beginnings of civilisation, has only a few relics of her material works to show for her age. Ancient Persia has even less. China, also one of the oldest nations, sleeps now as she has for centuries. But India has not abated one jot of her pristine purpose, always searching with scathing introspection for that ultimate something, "knowing which all other things shall be known."

What, indeed, then, have they found? What has been the result of all these centuries of intensive effort?

One of the highest products of all these centuries of Hindu effort is undoubtedly the Vedanta philosophy. By this is not meant a philosophy confined exclusively to the Vedas, or sacred scriptures of India, but one teaching "the end of wisdom," and the philosophy is called Vedanta because it explains what the END is and how it can be attained.

The Vedanta philosophy and religion may be said to be at once the oldest and the youngest in existence. It is coeval with ancient India, and at the same time is in complete harmony with modern science. With its beginnings lost in the twilight of history, it exhibits none of the infirmities of age, but is making itself steadily and increasingly felt in this most modern of countries.

Although America may be said to owe its discovery to India, since it was in looking for India that Columbus ran his caravels upon the shores of the New World, direct Indian influence was almost entirely lacking in America until the year 1893, when at the World's Congress of Religions in Chicago in that year, the Swami Vivekananda appeared

as the representative of the Hindu religion.

This exceptional man made a great impression on all with whom he came in contact, and his influence was so far reaching that the Vedanta philosophy which he taught soon obtained a firm foothold in this new land.

To-day the Vedanta Society in West Seventy-first street has come to be a powerful and growing organization. Its president is Professor Herschel G. Parker of Columbia University and its membership includes many alumni of that and other institutions of learning. Among the honorary members are Professor Corson of Cornell University, and Professor Lanman, of Harvard University. The work of instruction is carried on by two native Swamis from India, Swami Abhedananda and Swami Nirmalananda. One cannot do better in characterizing Vedanta than to use the words of Swami Abhedananda:

"The ethics of Vedanta bring peace and harmony to the religious world. Wherever Vedanta reigns, religious toleration and co-operation among all sects prevail, and religious persecution ceases forever. A student of Vedanta does not belong to any sect, creed or denomination. He is neither a Christian nor a Mohammedan nor a Buddhist, nor a Jain, nor a Hindu; yet in principles he is one with all. He can go to a church or a mosque or a temple. He is a follower of that nameless and formless Eternal Religion which underlies all the special religions of the world, and as he grows into a deeper and deeper understanding of this universal religion he cannot but declare, as did Professor Max Muller, Vedanta has room for almost every religion; nay, it embraces them all.' And so it must, because its whole teaching is based on those all-inclusive words of the Blessed Lord Krishna in the Bhagavad Gita:

"Whosoever comes to me through whatsoever path, I reach him; all men are struggling in the paths which ultimately lead to me, the Eternal Truth.'"—*The New York Press*.

## NEW THOUGHT NOTES

FROM TRINE

**S**CIENCE, while demonstrating the great facts it is to-day demonstrating in connection with the mind in its relations to and effects upon the body, is also finding from the very laboratory experiments that each particular kind of thought and emotion has its own peculiar qualities, and hence its own peculiar effects or influences.

When one, for example, is dominated, even if for but a moment, by a passion of anger or rage, there is set up in the system what might be justly termed a bodily thunderstorm, which has the effect of souring or corroding the normal and healthy secretions of the body and making them so that instead of life-giving they become poisonous.

We shall ultimately find, as we are beginning to so rapidly to-day, that practically all disease has its origin in perverted mental states or emotions; that anger, hatred, fear, worry, jealousy, lust, as well as all milder forms of perverted mental states and emotions, has each its own peculiar poisoning effects, and induces each its own peculiar form of disease, for all life is from within out.



If the thought forces sent out by any particular life are those of hatred or jealousy or malice or fault-finding or criticism or scorn, these same thought forces are aroused and sent back from others, so that one is affected not only by reason of the unpleasantness of having such thoughts from others, but they also in turn affect one's own mental states, and through these his own bodily conditions, so that, so far as even the welfare of self is concerned, the indulgence in thoughts and

emotions of this nature are most expensive, most detrimental, most destructive.

If, on the other hand, the thought forces sent out be those of love, of sympathy, of kindness, of cheer and goodwill, these same forces are aroused and sent back, so that their pleasant, ennobling, warming, and life-giving effects one feels and is influenced by; and so again, so far even as the welfare of self is concerned, there is nothing more desirable, more valuable and life-giving. There comes from others, then, exactly what one sends to, and hence calls forth from, them.

*And would we have all the world love us, we must first then love all the world—merely a great scientific fact.*



Is it your ambition to become a great *statesman*? Note the very first thing, then, the word itself—*states-man*; a man who gives his life to the service of the State. And do you not recognise the fact that, when one says—a man who gives his life to the service of the State, it is but another way of saying—a man who gives his life to the service of his fellow-men; for what, after all, is any country, any State, in the true sense of the term, but the aggregate, the great body of its individual citizenship. And he who lives for and unto himself, who puts the interests of his own small self before the interests of the thousands, can never become a statesman; for a statesman must be a larger man than this.

Let our public offices—Municipal, State, and Federal—be filled with men who are in love with the human kind, large men, men whose lives are founded upon this great law of



service, and we will then have them filled with statesmen. Never let this glorious word be disgraced, degraded, by applying it to the little, self-centred whelps who are unable to get beyond the politician stage. Then enter public life; but enter it as a man, not as a barnacle: enter it as a statesman, not as a politician.



It is a great law of our being that we become like those things we contemplate. If we contemplate those that are true and noble and elevating, we grow in the likeness of these. If we contemplate merely material things, as gold or silver or copper or iron, our souls, our natures, and even our faces become like them, hard and flinty, robbed of their finer and better and grander qualities. Call to mind the person or picture of the miser, and you will quickly see that this is true.



Oh! there are a thousand opportunities each day right where you are—not the great things far away, but the little things right at hand. With a heart full of love do something: experience the rich returns that will come to you, and it will be unnecessary to urge a repetition or a continuance. The next time it will be easier and more natural, and the next. You know of that wonderful reflex-nerve system you have in your body—that which says that whenever you do a certain thing in a certain way it is easier to do the same thing the next time, and the next, and the next, until presently it is done with scarcely any effort on your part at all, it has become your second nature. And thus we have what? Habit. This is the way that all habit is, the way that all habit must be formed. And have you ever fully realised that *life is, after all, merely a series of habits*, and that it lies entirely within one's own power to determine just what that series shall be?



The wise man is he who, when he desires

to rid a room of darkness or gloom, does not attempt to drive it out directly, but who throws open the doors and the windows, that the room may be flooded with the golden sunlight; for in its presence darkness and gloom cannot remain. So the way to help a fellow-man and a brother to the higher and better life is not by ever prating upon and holding up to view his errors, his faults, his shortcomings, any more than in the case of children, but by recognising and ever calling forth the higher, the nobler, the divine, the God-like, *by opening the doors and the windows of his own soul*, and thus bringing about a spiritual perception, that he may the more carefully listen to the inner voice, that he may the more carefully follow 'the light that lighteth every man that cometh into the world.' For in the exact proportion that the interior perception comes will the outer life and conduct accord with it—so far, and no further.



Where in all the world's history is to be found a more beautiful or valuable incident than this? A group of men, self-centred, self-assertive, have found a poor woman who, in her blindness and weakness, has committed an error—the same one that they, in all probability, have committed not once, but many times; *for the rule is that they are first to condemn who are most at fault themselves*. They bring her to the Master; they tell Him that she has committed a sin—ay, more, that she has been taken in the very act—and ask what shall be done with her, informing Him that, in accordance with the olden laws, such a one should be stoned.

But, quicker than thought, the great incarnation of spiritual power and insight reads their motives; and after allowing them to give full expression to their accusations, He turns and calmly says, 'He among you that is *without sin* let him cast the first stone.' So saying, He stoops down, as if He is writing in the sand. The accusers, feeling the keen and

just rebuke, in the meantime sneak out, until not one remains. The Master, after all have gone, turns to the woman, his sister, and kindly and gently says, 'And where are thine accusers? doth no man condemn thee?' 'No man, Lord.' '*And neither do I condemn thee: go thou, and sin no more.*' Oh, the beauty, the soul pathos! Oh, the royal-hearted Brother! Oh, the invaluable lesson to us all!

## NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

DON Carolis Hewavitarne Moodaliar of Ceylon has offered Rs. 30,000 for founding two technical scholarships for Singhalce Buddhists prosecuting studies in Japan.

INDIA-RUBBER trees which are tapped every other day continue to yield sap for more than twenty years; and it is a curious fact that the oldest and most frequently-tapped tree produces the richest sap.

AN old Scottish lecturer on logic and rhetoric used to say that there were only two rules to follow in debate: "One is, when you have anything to say, say it in as few words as you can; the other, when you've said it, hold your tongue."

PROBABLY the most elaborate and costly target in the world has just been launched by the New York Navy Yard. The target is almost an exact duplicate of a section from the hull of a battleship, and is estimated to have cost £10,000.

THE way the tortoise will cling to life is one of the most remarkable things in Nature. One has been known to live three months after the brain has been removed. The heart

will continue to beat for fifty minutes after being cut out of the body.

AT the Maniknagar steamer station on the Meghna, some fishermen caught a big rare fish called kharga fish. It was 16 or 17 cubits in length. It had a "kharga" or a large blade-like thing on its head. There were 25 to 30 eggs. The size of each was just like a football and weight  $1\frac{1}{2}$  seers.

WOULDEST thou plant for Eternity, then plant into the deep infinite faculties of man, his Fantasy and Heart; wouldst thou plant for Year and Day, then plant into his shallow superficial faculties, his self-love and arithmetical understanding, what will grow there.

—*Carlyle.*

A NEW island has recently been formed near Japan three leagues south of Iwojima in the Rin-Kieu Archipelago. Last November frequent explosions were heard and smoke began to rise. In December the outline of an island became visible. It is only 4,800 yards in circumference, but boasts of a peak 240 feet high and a boiling lake.

THE Maharaja Saheb of Bhownuggur has been pleased to engage the service for a term of one year of Mr. Ito, a famous geologist of Japan, with the object of excavating wells round about Bhownuggur on the Japanese system. The water of the wells that will be sunk on this new system will be supplied by an incessant flow from underneath the ground.

THE experiments of Dr. M. Koernicke prove that both Roentgen and radium rays produce a marked action on plants. Seedlings exposed to these rays are retarded in their growth, and after some time their stems and roots completely cease to grow. The germination of dry bean and turnip seeds was accelerated, but the beans ceased to develop after a time.



A WRITER in the *Theosophical Review* says : "An ounce of matter contains the energy of four million tons. If a man consumes 3lbs. of food and drink per day the energy contained within it, if it could all be utilised, would be equal to that given out by the explosion of 200 millions of tons of gunpowder. This would form a hill of gunpowder 2,000 feet in height and two miles around the base."

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HERE are five things commonly mistaken by young logicians for reasons :

(1) Antiquity of a thing is not a reason, because mankind were never infallible. (2) Religious authority is not a reason, for in every nation it has often been in the wrong. (3) Disowning innovation is not a reason, for to reject all innovation is to reject all improvement. (4) Arbitrary definition is not a reason, for using a word in a sense it has not been used in before, it bewilders the reader or hearer by an appearance of depth and subtlety which is unreal. (5) Metaphor or analogy is not a reason ; they illustrate an argument, but do not make one.

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THE ocean has its living lanterns, or phosphorescent animals, and among these the jelly-fish and sea-anemone are very numerous. Sometimes they look like pillars of fire, sometimes like stars, and sometimes like fiery serpents, flashing out red, green, yellow, and lilac rays. Many luminous sea creatures are very small, not larger than a spark, but these gather in such masses that in the Indian Ocean the water often looks like a great sea of molten metal ; and a naturalist who bathed among them in the Pacific said that he found himself illuminated for hours afterwards, while the sands on which the insects were stranded at low tide gleamed like grains of gold.

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MR. Lucien Bull of Paris has designed an interesting kinematographic device for taking photographs of moving objects at enormously

high rates, by availing himself of the exceedingly short duration of the electric spark. The duration of the electric spark is about  $1/2,000,000$  part of a second. Consequently, a moving film will traverse a distance quite inappreciable during this small interval of time, so that an image produced by the aid of the spark may be as sharp as on a fixed film. In order to obtain a series of images at constant distances, so as to be able to effect the synthesis of the various snapshots, the electric sparks are produced at intervals corresponding to equal displacements of the film by means of a special mechanism.

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MR. Satya Sundar Deb, an enterprising Bengalee youth, who, after having thoroughly learnt the art of porcelain manufacture in Tokyo, is now working in the Japan Government's Porcelain-Testing Laboratory Station at Kyoto, has published an interesting brochure on the art of porcelain manufacture. He claims to have learnt a method which he believes to be best suited for introduction in this country and which he describes as being an "intermixture of occidental and oriental methods." He thinks that the purely occidental method will not succeed in this country but that the method which he has learnt offers a reasonable chance of success. As he will be returning to India shortly, we hope he will be able to practically demonstrate the superiority of the method which he has so thoroughly learnt.

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EARTHQUAKES are a sign of planetary vitality. They would seem to be characteristic of the terrestrial phase of development. Effete globes like the moon can scarcely be subject to the stresses to which they are due ; nor can they be very suitably constituted for the propagation of the elastic waves. Inchoate worlds, such as Jupiter and Saturn, are still less likely to be the scenes of reverberating concussions. Their materials have not yet

acquired the necessary cohesion. They are pasty, or fluid, if not partially vaporous. On the earth the seismic epoch presumably opened when, exterior solidification having commenced, the geological ages began to run. It will last so long as peaks crumble and rivers carry sediment; so long as the areal distribution of loads fluctuates, and strains evoke forces adequate for their catastrophic relief. Our globe is, by its elasticity, kept habitable. The separation of sea from dry land is thus and no otherwise maintained; the alternations of elevation and subsidence manifest the continual activity of this reserve of energy. The dimensions of the globe we inhabit depend upon the balance of pressure and expansiveness. Relaxation or enhancement of either instantly occasions a bending inward or an arching outward of the crust. Just by these sensitive reactions the planet shows itself to be alive, and seismic thrillings are the breaths it draws.

THE world's oldest inhabitant is said to be a giant tortoise, who spends his time near a stove in a naturalist's place at St. Louis. Toto is his name, and we are told that he was grown when Columbus sailed! He was middleaged and of family when the Puritans landed on Plymouth Rock. When Jamestown was founded he had a city of his own. Age had begun to leaden his faculties when Napoleon swept Europe. Toto may live to see Macaulay's New Zealander explore the ruins of London. A mark was put on his shell early in the seventeenth century. He has carried the naked children of the Seychelles Islands; he has carried the midshipmen of the forgotten wooden frigates of Nelson's days. Perhaps Drake's hardy mariners rode him. The children of the World's Fair were his last riders. For centuries Toto has lived and wooed. Tigers have broken their talons on his sharded back. Elephants have vainly tried to crush him. Balls have glanced harm-

lessly from his shell. To-day he huddles by the fire. The one is indestructible, undying animal of earth. The deep indentations on Toto's shell determine his age. It is certain that he was full grown when Captain Cook sailed in the *Pacific* and gave his name to fame. Toto survived, and will survive, perhaps, when all the merry tots who have ridden him die grey-haired men and women.

### RAMAKRISHNA MISSION: EARTHQUAKE RELIEF WORK (Final Report)

*June 3.* At Dharamshala we distributed 2 mds. 20 srs. of flour, 14 srs. of dal and 5 srs. of salt to 45 women, 22 men and 115 children and 10 pieces of cloth among 24 women, 12 men and 54 children and Rs. 52 in cash among 28 people for repairing their huts.

*June 4.* We engaged 3 coolies and went to the village Jadrangal, 11 miles from Dharamshala, with 2 mds. of flour, 15 srs. of dal and 5 srs. of salt, which we distributed among 44 women, 36 men and 54 children. 9 pieces of cloth were given to 21 women, 15 men and 23 children and Rs. 5-2-0 in cash to 5 people for repairing their huts. Thence we proceeded to the villages Siddhabati and Youl 8 and 7 miles respectively from Dharamshala. Here we distributed 2 mds. 20 srs. of flour, 15 srs. of dal and 6 srs. of salt among 44 women, 21 men and 34 children and 8 pieces of cloth to 18 women, 6 men and 14 children and Rs. 19-6-6 in cash among 18 people for repairing their huts.

*June 5.* At village Dady, 5 miles from Dharamshala 2 pieces of cloth were given to 3 women and 2 men and Rs. 14 in cash to 6 people to build their huts.

*June 6.* At village Bhady Khana, 3 miles from Dharamshala 1 piece of cloth was given to 6 women and 3 children and Rs. 13 to 6 women to build their huts.

After this the work was closed.



## Prizes of Rs. 700.

To Graduates of Indian Universities.

Two prizes, the first of Rs. 500, and the second of Rs. 200, will be given in order of merit to the candidates who write the two best essays on the following thesis :—

“The slow-footed years are bringing us to the goal where might shall be subdued by right and where injustice and selfishness shall be swallowed up by goodness.”

2. Candidates for the prizes must be graduates of one of the Indian Universities, in Arts, Law, Medicine, Engineering, Science or Agriculture, of not more than fifteen years standing from the date they took their first degree. They will be expected to show that they have carefully studied the following works of Herbert Spencer ;—

- (1) Social Statics and Man *versus* the State, one volume.
- (2) Principles of Ethics, two volumes.
- (3) Education—Intellectual, Moral and Physical, one small volume.
- (4) Study of Sociology—one small volume.

3. No prize will be awarded to any essay which does not show a thorough grasp of the principles established in the above works, or which does not come up to a reasonable standard of merit.

4. Candidates desiring to compete for the prizes should send in their applications to Professor T. K. Gajjar, M. A., B. Sc., F. C. S., Techno-Chemical Laboratory, Girgaum, Bombay, on or before 15th April 1906. Each applicant must declare that he is a graduate of an Indian University of not more than fifteen years standing and must give the year and the page of the University Calendar where his name can be found.

5. The Essays must be written in English and must be sent in sealed covers to Professor Gajjar at the above mentioned address on or before the 15th June, 1906. Each essay must bear at the foot of it the writer's declaration

that it is *bonafide* his own composition. It should also give the writer's full name and address.

6. The result of the competition will be announced at the end of September 1906. Successful competitors for the prizes will be informed of their success by letters and the amounts of the prizes will be forwarded to them by Professor T. K. Gajjar within two weeks from the date of the announcement.

## The Arena.

(ALBERT BRANDT : TRENTON, N. J.)

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